Volume LXXXII CHICAGO, October 24, 1918 Number 7

UNITY

Freedom, Fellowship and Character in Religion

Come workers! Poets, artists, dreamers,
more and more
Let us shake wide our wings and soar.
Let us not fear to answer the high call
That trumpets to us all.
Amid the doubt and chaos of today—
The hate, the lust, the rage,
Let us declare for nobler things—
The coming of that age
When man shall find his wings.
Above the roar of cannon and the din
Let us not fear to sound the silver horn
That ushers the new morn—
Come, comrades—let us win!

—*Angela Morgan*
From "Utterance and Other Poems"

CONTENTS

EDITORIAL—
Notes 75
The Future of Religion—C. W. C. 76

THE PULPIT—
The Making of Peace, A Statement—Rev. John Haynes Holmes 77

CONTRIBUTED AND SELECTED—
A Prayer—J. Ll. J. 75
An Ordinary Telephone Reaches a Moving Train—*Current Opinion* 81
The Will to Serve—*Harry F. Ward* 81

POETRY—
Poem—*Angela Morgan* 73

THE FIELD—
Abraham Lincoln Centre—Q. 83
The Rev. Clay MacCauley's Seventy-fifth Birthday 83

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXXXII. THURSDAY, OCTOBER 24, 1918 Number 7

A PRAYER

Father, open our eyes to the glory of the world in which we live, unstop our ears that we may hear the harmonies, the promise, the prophecy all round us. Touch our hearts with tenderness that we may feel thy love breaking through and disintegrating the rocks of hate. Touch our hearts again, Father, with a sense of the brotherhood that links us to the farthest and the weakest, the meanest and poorest. Father, help us to realize that in these obscure ways thou dost work thy purpose. Make us better brothers, braver defenders of the right, more valiant representatives of love, heroic witnesses to the ties that bind and the calls to duty that ever lure us onward, upward, nearer to thee.

Father, give to us the joy of life that we may spread the gospel of courage and witness to the abounding triumphs of love.—Amen. J. LL. J.

The following prayer reported in the *Survey* should cause the church people to take a new accounting of themselves, "By Gosh, Oh, Lord, I wish you'd have the churches teach the people what religion is." He was in one of the Y. M. C. A. huts in France and probably thought religion had something to do with wholesome fun, clean entertainments, good fellowship, friendly counsel. It is queer what notions these boys of ours are getting over there about religion. Suppose he is right, what will our once-a-week churches do to meet the need and expectations of such boys? Prayers are some times answered, and even churches may be taught the religion this world needs. The boys having been so near death will not be longing for the other world religion but will want some thing for this world that they are permitted to enjoy a while longer.

O. C. S.

A news item states that for the first time in one hundred and thirty-two years the famous Santa Barbara Mission of California, established by the Franciscan Fathers in 1786, is without a religious service, its doors being closed because of the rapid spread of influenza. Perhaps the churches of California are more densely crowded than those of Chicago, but we are rather inclined to prefer the wisdom of the Chicago physicians who feel that the churches should hold their usual services because of the aid they offer in keeping their people in condition to resist disease. There are other types of *morale* than that deemed so important for the army. And surely the quiet and rest and mental balance to be acquired in the cool, well-ventilated spaces of most of our churches are better safeguards against submission to the invading germ than is the enervating atmosphere of terror, overcaution and ennui apt to surround those who concentrate their attention too closely on the problem of escaping infection. Surely one need not be a Christian Scientist to consider, at least whether Henley's stirring words might not apply in some degree even when the "punishment" is an attack of "Flu":

"I am the master of my fate,
I am the captain of my soul." Q.

Possibly no humor was intended but surely much is to be found in the Chicago *Daily News'* classification of books preferred by the soldiers in the training camps and base-hospitals of the United States. It lists twenty-three authors, under the first five divisions of "Fiction," "Personal Experience," "Humor," "Poetry," "Detective Stories," ranging from Zane Grey to Harold Bell Wright, from "Private Peat" to "Anything by Mark Twain," from Robert W. Service to the "Rubaiyat." And then as the sixth and seventh in order of preference, come "Helpful Books" and "Literature"! The former comprises Cabot's "What Men Live By," Wilson's "When a Man Comes to Himself," and Fairbank's "Laugh and Live," while "Literature" is represented briefly by Shaw, Wilde, and Emerson in the order named. One can fancy the enjoyment of Shaw at being listed 24th in such a list, and first in a sub-classification in which Emerson stands third. Q.

Where shall we class the people who in their blindness and prejudice throw bombs into the homes of honest people who are not welcome neighbors because their skin is black? We have not heard denunciation from press and pulpit for such outrages, yet they are committed right here in Chicago. If it were German bombs the pulpit and press would ring with denunciation and yet we maintain the throwers of these bombs are even greater foes of democracy than any foes in Europe. Hate, prejudice, vengeance are false servants of Democracy that deliver the cause they pretend to serve to the enemy. The negro is here to stay. He is not responsible for coming in the first place nor for the world chaos that has made the industrial world of the north bring him to as unfriendly an environment as that which greeted his ancestors from Africa. They are here now and no matter how badly we house them or treat them they are going to stay, for this is as much their country now as ours. If they sicken and die so will we, for disease knows no color. If they become corrupt so will we, for crime knows no color. *We* can help the situation only one way, by helping them to be good, educated, helpful citizens, proud of their race and its possibilities. The American negro will be the industrial salvation or damnation of this country and it does not depend on the negro which it is to be.

O. C. S.

The Future of Religion

Now that we are busy discussing methods of economic and political reconstruction after the close of the war, it may be well to give a thought or two to what may be the future of religion under the new conditions. Any statement in regard to that future can be little else than a personal expression of opinions as to what religion ought to become in order to meet the higher needs of mankind. So understood there may be some value in an attempt to state explicitly what must be an individual guess as to that future. One guess may be stated in the following terms:

1. In the future there will be a far greater recognition than there is at present of the social origin and nature of religion. Already this tendency is a marked characteristic of all advanced thinking on the subject of the nature and significance of religion.

2. In conformity with this recognition of the social nature of religion there will be made a greater effort to ameliorate human conditions. It may be less stress will be placed on what is other-worldly, and more upon making this present life as truly human and worthy as it can be made. Religion in the past has been far too much concerned with another world, and far too little with making this world a fit place for human habitation. We may assume, then, that religion will become more and more humanitarian, and will clearly set before itself the tasks of abolishing as far as possible, all phases of poverty, vice, and crime.

3. A growing spirit of unity will become one of the tendencies of the coming years. The Protestant sects are likely to affiliate in all their practical efforts for human welfare, and some of them are already uniting. The estrangement between Protestantism and Catholicism, Roman and Greek, is likely to grow less, as is probably the case even at the present time. A growing understanding of the great religions of the world will slowly come about, and there will be a broader appreciation of each other on the part of all the more progressive faiths of the world. It will come to be realized that all religions are capable of producing good men and women, and that the destiny of the individual in a life succeeding the present one will not be determined by forms of ritual or by any kind of belief whatever.

4. Science will become more and more widely accepted as explaining all problems of cosmology, the origin and nature of man, and the methods by which the individual and society can be improved. Evolution will be practically, as well as theoretically, accepted as interpreting the origin and nature of the ethical life, its sanctions and methods of enforcement. Heredity and eugenics will play a very large part in the practical interpretation of life, and in the efforts to advance the interests of mankind.

5. Religion will become more rational. We have already reached the conclusion that religion does not have its origin or its chief manifestations in reason, but that does not preclude the conclusion that what is irrational cannot have any part in the religion of the future. There will be less of submission to the demands of what is merely traditional, and to those crude and cruel ideas in regard to the future which have narrowed and darkened all religions in the past.

6. Religion will become more tolerant, more humane, and more friendly towards aberrant ideas and beliefs. Belief will be seen to be of less importance than conduct, and individual opinion will not only be permitted, but appreciated and welcomed. In a word, orthodoxy will be less insisted upon than it has been in the past; and it may be discarded as of no importance. It will be recognized that religion cannot compel uniformity of belief in these modern times, but may secure a practical unity in the desire to promote good works, a more ethical and nobler life, and a wider-reaching spirit of helpfulness in the purpose to uplift humanity.

7. That which orthodoxy in the past has most severely condemned—a good life without a strict belief in the creeds—will become the very foundation of the future religion. The church has given us too many creeds, and it has asked for, and insisted upon, beliefs which will be more and more rejected by all thinking and progressive men and women. The past of religion proves clearly enough that it is not soundness of belief, but soundness of life, which advances personal and social religion to its highest expression. The individual may believe in the strictest manner and to the fullest extent, and yet fail in every particular to live an honest, just, and manly life. It may be anticipated that all the creeds will in time go into the dustheaps of the past, and that religion will gain immensely by the process of their elimination. Nearly all the creeds belong to the past, and to old or even dead processes of thought.

The present demands a more social, humanitarian, and tolerant religion—one based on conduct, on desire for human welfare, and on a combined effort to make a better world in which men, women, and children will be helped to realize in conduct the best life possible to each and every person. G. W. C.

If the great world of joy and pain
  Revolve in one sure track;
If freedom, set, will rise again,
  And virtue, flown, come back;
Woe to the purblind crew who fill
  The heart with each day's care;
Nor gain, from past or future, skill
  To bear and to forbear!

—*Wordsworth.*

THE PULPIT

The Making of Peace, A Statement

Spoken by Rev. John Haynes Holmes, at the Church of the Messiah, New York, on Sunday, October 13, the morning following the answer of Germany to President Wilson's inquiries of peace.

Those of you who have been members and attendants of this church during the period of the Great War, will remember that on more than one occasion, when momentous events seemed to be impending, I have laid aside my sermon on a Sunday morning, and spoken to you informally on the one absorbing subject of the hour. To action of this kind I have been moved by one, or both, of two controlling motives.

In the first place, I have believed that the people of this church were entitled to knowledge, which should be definite and in no detail concealed, of the mind of their minister. From the first day of my professional life, my fundamental interpretation of the function of the preacher has been that of revelation of the soul of him who speaks, to the reverent examination of those who hear. I have held through all these years to certain principles and ideals with conviction, and proclaimed them with passion—never, however, with the thought of forcing them upon your acceptance or attention, but always of acquainting you, fully and frankly, with my inmost self. Prophecy, in other words, has been to me confession. And this is true, not only in the case of those more general questions of ethical and theological opinion which ordinarily have place in this pulpit, but preeminently in the case of those stupendous questions of social duty which concern the fate of nations, and turn the tide of history. When a moral crisis is at hand, I cannot rest content until I have laid bare to you my heart; and, therefore, on more than one momentous occasion during the last four years, I have asked you to hear me speak on the topics of the times. Once at least, when I gave you my "Statement on the Eve of War," I was swayed exclusively by this belief that you had a right to know the content of my mind. On other occasions, however, there has been at least one other and more important motive at work.

I refer in this case to the fact that I regard the church in the most serious way in the world as an appointed agent for the instruction and elevation of public sentiment on all problems of basic human interest. It is to me intolerable that the church, equipped to speak to men's minds and hearts from the highest possible point of view—that of God and his august law of right—should be silent on any question of moral or spiritual significance, least of all when newspapers, platforms and forums of every kind are clamorous with worldly wisdom. What is the church for, if not to teach as best it can the will of God, and apply this will, with becoming humility and reverence, to the problems of the hour? Nothing has so lowered the dignity and weakened the influence of this once dominant institution as its reluctance, or absolute refusal, to show the way of life not only *to* the next world but *through* this present world. It endures indifference and contempt for no reason more than that it is silent when men most need the counsels of divine truth, or if it speaks at all, but echoes the sophistry of the market-place or the gossip of the press. That this church should not suffer this reproach, has been my resolve from the beginning of my ministry; and whenever, therefore, opportunity has offered, I have done what I could to have this pulpit exercise some independent influence upon public sentiment. I have cherised no illusion as to the measure of that influence. I know full well how feeble is my voice, and how few are those who care to heed it. But duty is not determined by ability. What we can, we must! The little that I have been able, I have tried to do.

Such are the motives that have led me to this desk on previous occasions during the period of the Great War. To-day, on the eve of the greatest crisis that this nation—yea! that the world itself—has known, since the United States entered the mighty conflict, they lead me here again.

On Sunday, October 6, President Wilson received from the Imperial German Government a request for his good offices with the Allies on behalf of negotiations for a cessation of hostilities, and intimating acceptance of the conditions of peace laid down by the President in his speech of January 8th last. On the following Wednesday, October 9, Mr. Wilson addressed to the German government three questions, satisfactory answers to which were described as a condition of any consideration of peace proposals. Late last evening was published the reply of Germany, on its face at least an acceptance of the demands of the President.

What Mr. Wilson will now state to the German government, no man knows, or should attempt to say. The newspapers this morning are of course laying down the law to our Executive, and public men are instructing him with a degree of finality which would be astounding if it were not so common. To proffer such decisive counsel to one who can alone have knowledge of the purposes of our Allies, and of the circumstances which have dictated this latest turn of German statescraft, is an impertinence to which I cannot aspire, and would not if I could. It is not with any such purpose, or to any such end, that I now speak. What I have in mind is simply realization of the enormous fact that what, in the light of his exclusive information, the President does this week, will determine whether the Great War will end in some not distant tomorrow, or whether it will continue for months, and perhaps years, to come; and the further equally enormous fact that during this period, be it long or short, in a democratic country like America, the character of public sentiment—the passions dominant in men's hearts, the ideas and desires uppermost in their minds—will determine very largely the success or failure of any policy which the President adopts. Whether he opens up negotiations with Germany, or refuses them forthwith, it is equally important that he should be able to look upon a public sentiment keyed to certain emotions and controlled by certain principles. It is primarily to do what I can to fashion this type of sentiment, and thus to hold up the hands of the President for the work which I profoundly believe he wants to accomplish, that I venture to submit to your consideration at this moment some fundamental propositions. I name these with the present overwhelming crisis in international affairs very particularly in mind; but I beg to suggest that they remain important even though this crisis passes, and the ways of war continue as before.

In the first place, I would repeat the statement made by Premier Lloyd George many months ago, in his famous address before the Inter-Allied Conference of the British Labor Party, that to prolong the battle against Germany one hour longer than is necessary for the attainment of the great ends of an ordered world and an enduring peace, would be nothing less than a crime. I believe that no crime in history would compare with it, unless it be the crime which precipitated this war in the July days of 1914. There are men who clamor that the fighting must not stop until German territory is invaded, all German soldiers under arms destroyed, the city of Berlin itself occupied by the victorious armies of Ferdinand Foch. If such achievements are necessary to the aims of President Wilson, it may be fairly argued that the war should continue until they are triumphantly wrought. But the objection to these claims, as ordinarily stated, lies in the fact that they are urged without any relation to the deeper and higher ends which are said to be involved in this vast struggle. The sponsors of such ideas are apparently prepared to have hundreds of thousands of men slaughtered who might have lived, and millions of property destroyed which might have been spared, for the sheer animal satisfaction of wringing the life out of our enemy. That such men know what they are doing is as inconceivable as that Woodrow Wilson has any slightest sympathy with their preachments. The President, I believe, is of one mind with M. Viviani, who said, you remember, on the occasion of his visit to this country, that "it is not for martial victory that we fight, but for moral victory." Mr. Wilson asked America to fight for no lust of fighting, or of armed triumph, but for certain high aims of ordered and happy life in the world, to which he deemed this fighting was essential. When these aims are won, I believe that he will end this war upon the instant, wherever our armies stand, for he knows, as we must all know, that to continue it would be a betrayal of his own high cause, and of the country which follows so trustingly his leadership. Germany is doomed to be remembered through all centuries to come, as the nation which was responsible for precipitating the most costly and hideous war in history. In only one way can any nation hope to match this weight of guilt—and that is by assuming responsibility for continuing the most costly and hideous war in history one day, or even one hour, after its objects are attained.

This brings me to a second proposition—namely, the purposes of this Great War! These have been stated again and again, in speeches of incomparable dignity and power, by our President—and always in ethical, I might almost say spiritual, terms. The one supreme contribution of America to the cause of the Allies, as Mr. Wells has pointed out in his book, "In the Fourth Year," is not her armies, nor yet her ships and supplies, but her moral idealism. President Wilson, by a consummate act of statemanship, lifted not only America's entrance into the war, but the whole war itself on to a plane so high, that nearly all opponents of the war, whose views were not based on non-resistant principles, have found themselves disarmed, and suddenly converted. What is more, President Wilson, in spite of what seems to me some lapses, has kept the war on the high plane to which he first attained. His Metropolitan Opera House address lifted it perhaps to heights that were untrod before. And all this he has done in the teeth, so to speak, of those in America and the Allied countries who find it impossible to live on such high altitudes of statemanship. Vengeance, punishment, "eye for eye," and "tooth for tooth"—all expressly put aside by the President at the time of our entrance into the conflict—are urged with an iteration which is almost madness, and assuredly is confusion. Such counsels may at this moment wreck the fairest chance for the healing of the nations and the rebuilding of the world, that we have known in all these weary years. Such counsels will wreck another chance which will come in an early or late tomorrow, if it is not already here today. Such counsels are doomed perhaps to lose at the peace-table a war won upon the field of battle. The "bitter-ender" is always a destroyer. He is only less a menace to humanity in America than in Germany. To save the world from his ruthless hands, is a part of the tremendous task laid upon us at this hour; and nothing can accomplish this but a fixation of the public mind on the hopes and dreams of our President. "For democracy, for the right of those who submit to authority to have a voice in their own government, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations, and make the world itself at last free"—it is for nothing less noble than this that we are fighting; and it is for nothing less noble than this that we must make peace.

I have spoken of the ending of this war at the earliest moment consistent with its reasonable aims; and of the idealism with which these aims have been identified. I come now to a third proposition—namely, the spirit of the war; for I would remind you that it is the desire of most Americans that this conflict should not only be won, but greatly won.

In the very address in which he urged a declaration of war against the German government, President Wilson proclaimed the temper of our people. "Just because we fight without rancor and without selfish objects," he said, "seeking nothing for ourselves but what we shall wish to share with all free peoples, we shall, I feel confident, conduct out operations without passion, and ourselves observe with proud punctilio the principles of right and of fair play we profess to be fighting for . . . . (We shall not forget) any ideal or principle for which the name of America has been held in honor among the nations and for which it has been our glory to contend in the great generations that went before us." One year later, when the fever of war had seized upon our people beyond all expectation, and was threatening to express itself in a certain piece of legislation inconsistent with every principle of democratic government, the President forestalled the danger by declaring publicly that such a proposal, if enacted, "would be altogether inconsistent with the spirit and practise of America," and would go far toward "putting us upon the level of the very people we are fighting and affecting to despise."

Is it not, now, just this betrayal of high purpose and generous spirit which is involved in the ideas of men who would have no dealings with these Samaritans, the Germans, save those of the devouring sword and the consuming torch? For if there is any one thing which has tended to set the Germans apart as almost a pariah people, it is the way in which they have fought this dreadful war. The sinking of the "Lusitania" and, within a few days, of the "Ticonderoga"; the bombing of hospitals and unfortified towns; the

invention and use of infernal contrivances of war, such as poisonous gases and liquid fire; the devastation of vast areas of conquered country; the deportation into slavery of conquered populations; the destruction of Rheims and its cathedral; the shooting of Edith Cavell and Capt. Fryatt—these are some of the things which have been done by our enemies, and all in the name, apparently, of a deliberate policy of "frightfulness." The Germans have adopted these methods, in other words, because they have believed that thereby they could break the nerve of their opponents, and thus destroy them at once as enemies in time of war and as competitors in time of peace.

Now, we have said much of the absurdity of this Teutonic psychology. But what are we doing, I ask you, but adopting exactly such psychology ourselves, when we talk of beating the Germans to their knees, and listening to no appeals for peace until their power is utterly destroyed? What are we doing but indulging our own identical hopes of "frightfulness" when we declare that it is necessary for the peace and order of mankind that the Germans should be punished until they are made to know the thing which they have done? That French and English and American troops should visit upon Germany the horrors which it is reported the Germans have visited upon their foes, is, I hope, incredible to each one of us. But that we should resort, if not to the overt deeds of "frightfulness," at least to the psychology of "frightfulness," is not only conceivable, but actually at this moment in large measure true. All too many of us are eager to paralyze our enemy against all evil now and in the future, by breaking his nerve through the finality and thoroughness of our method of making war. Therefore we urge the use against him of that same terror of the sword which has been so ruthlessly practised upon ourselves.

Of the ineffectiveness of such a policy as this, none should know better than we who have had it used against us vainly on land and sea. But I submit that we should know also of the degradation of seeking by force of arms anything that can be obtained in other and better ways. Unless it is our deliberate intention to descend to the level of "the enemy we are fighting and affecting to despise," we must altogether abandon our idea of driving in the sword to the very hilt. If it is the will of the Creator, in this war as in the Civil War, that every drop of blood drawn by the lash shall be paid for by another drawn by the sword, it is probable that most Americans would not flinch from this exaction. But to draw this last drop of blood at command not of God but of ourselves, and to satisfy not divine judgment but human passion, is a thing irreconcilable with the spirit of America as I understand and adore it. With us there must be no trace of "frightfulness," no punishment for the terror it creates, no vengeance for the power it destroys. When the Germans are ready to talk peace on honorable terms, we must reply with open mind and understanding heart. This is not to say that we shall not exact guarantees of our enemy's good faith. It is not to deny the necessity of reparation and indemnification. Those who think at all upon this question will recall that these concepts of elementary justice are expressly laid down in President Wilson's fourteen principles, which he has proffered, and the Germans apparently accepted, as conditions preliminary to peace negotiations. It is only to insist that in making peace, as in making war, we shall pattern our conduct after the best standards and not the worst; and show our spirit, in the end as in the beginning, to be that chivalrous ardor for the simple right which we believe to be the characteristic spiritual possession of America.

Of one other fact I must remind you at this time—and this perhaps the most significant of all. From the beginning of the war, it has been apparent that the Germans have been separated from the western Allies by fundamental intellectual and moral differences. Among these differences none has been more striking than that pertaining to ideas of national morality. The Germans have definitely accepted and long inculcated the principle, that in relations between nations, unlike relations between individuals, there is no such thing as moral standards which must be obeyed. In political and military philosophy alike, they have believed, and taught without disguise, that morality ends at the border-line of states. "The acts of the State," writes Gen. Bernhardi, "cannot be judged by the standard of individual morality. If the State wished to conform to this standard, it would often find itself at variance with its own particular duties. The morality of the State must be developed out of its own peculiar essence . . . must be judged by the nature and *raison d'etre* of the State, and not of the individual citizen."

It is needless to point out that, with characteristic thoroughness, the Germans have acted upon this principle of natural unmorality. It is this which explains the invasion of Belgium in violation of solemn covenants, the betrayal of Russia at Brest-Litovsk in flagrant contempt of pledged agreements, the flouting of the rules of war laid down by Hague conventions. Not right but might, not honor but necessity or advantage, is apparently the only code of international relationship recognized by the German government. The categorial imperative of Kant is for home consumption, not for foreign exchange.

Quite otherwise, I take it, is the doctrine of national life which lies at the bottom of these western democracies of ours. We hold that the law of morals is as obligatory upon the nation as upon the individual. Truth in one field is truth in every other. What is right for the individual is right for the State—and what is wrong for the individual is equally wrong for the State. We believe, in other words, that there is a single code of morals in this world of men, and what holds for the single person holds also for the group. That these countries of ours have always lived up to this exacting standard of international life, cannot be asserted. The tradition of falsehood and dishonor long associated with what is known as diplomacy, has been all against us. The fact of war itself shows how far we are from applying to the social unit that rigorous law of good which we insist upon applying to the personal unit. But we have at least set before us a standard which, so far from being cynically denied and wantonly outraged, has been accepted with universal acclaim; and we have conscientiously endeavored, with however many failures and deliberate betrayals, to rise to the measure of its exactions. It is our desire at least, whatever may be our acts, to hold our country to the law which binds ourselves; and we yearn to build a world in which this shall be as easy as it is now difficult.

If this, now, is the principle of our national life, as contrasted for example with that denial of international morality which is German, we are at this mo-

ment face to face with extraordinary opportunity for its application. Basic in our code of law is the demand for justice. Below this at least we cannot go, in our relations even with the worst of men. Revenge, cruelty, excessive punishment in any form, are inadmissible to any state, as to any individual, which recognizes the reality of morals. But justice is not enough; it exhausts no ethical system yet conceived by the human mind or fostered by the human heart. Alone and beyond this basic law of what is just, there stretches the great ideal of what is good. Our moral ladder reaches, in other words, from justice up to love, with all those innumerable steps between of kindliness, compassion, mercy, generosity and forgiveness. To have climbed to the initial round of this latter of the soul, is much; but no man has attained who has not climbed, or tried to climb, from the bottom to the top. And now by our own insistence, what is true of the individual is true also of the nation! What lies before us at this moment, therefore, as a nation is the test of our own teaching—the doom of our own example and aspiration. It is not enough, in considering peace with Germany, to consult the technicalities of law, and weigh the pound of flesh. To the extent that we do this, we shall be moving toward the German standard of power and away from our own American standard of moral principle. What is exacted in our case, by the very rigor of our self-imposed ideals, is that "quality of mercy" which "droppeth as the gentle rain from heaven," and "blesseth him that gives and him that takes." We cannot escape, in other words, the world we have created for ourselves. Deliberately we have extended from individual into social life the standards of our religion. We speak of "Christian" nations—of "Christian" civilization; and Christian, by very reflection of the glory which was in the face of Christ, has come necessarily to include nothing less than the purest and loftiest ideals of love—the love which ministers, and heals and evermore forgives. Against us we find arrayed this other principle which returns in origin not unto Christ but unto Cæsar. This principle knows no compassion—attains to no slightest understanding of creative love. The two ideals are face to face—one to be taken, and one to be left. What we do today, or if not today, tomorrow, will reveal, quite apart from the arbitrament of arms, whether the German or the American principle, is to be triumphant in this war. And, by the same token, what we do will determine whether this war is the last which man shall know. For in the end it is love, and love alone, which can achieve the perfect work of peace. It is not difficult to prophesy when God's Kingdom shall come, and his will be done on earth as it is in heaven. That happy time will come when we have learned to forgive even our enemies, and to overcome evil with good.

Such are the principles which I venture to submit to you at this crisis of world destiny, in revelation of my own state of mind, and for consideration of such public sentiment as is here represented in this church. I have deliberately stated not the maximum of my opinion, which is that of a non-resistant Christian who is unable to reconcile war with his religion, and is convinced that the ending of war on any terms is better in the long run than its continuance; but that minimum of opinion which may be regarded as useful and applicable at this hour in sustaining the President in his endeavor to get the best possible results from the policy adopted in April, 1917.

That even so I shall be accused of pro-Germanism for making statements of this kind, goes without saying. How ironical is war, that it can create a state of mind which confuses support of Jesus with support of the Kaiser! But I am not perturbed by any such cruel, and after all, very stale accusation as this. I have long since discounted the fact that endeavors to get peace will be as perilous an undertaking as endeavors to keep peace; and I have not been a minister for nearly a decade and a half, without learning that the preaching of Christianity is the most dangerous business in the world. I know in my own mind that I desire nothing so much as the abolition of militarism, and that this most emphatically includes German militarism. I know that I seek the world-wide extension of democracy—and that this means the passing of all kings, including the Kaiser and his six sons. I know that I pray for brotherhood and abiding peace among men—and that this means the breaking of all swords, and most conspicuously the German sword. So long, however, as the present struggle continues, it cannot be expected that men will understand. Therefore is it well for you to know the reproach which is certain to fall upon your minister with ever added weight, as anxious day succeeds to anxious day.

We are entered at last on the final period of this Great War. This period may continue for a few weeks—it may endure for months, or even years. But during all this time, from this present moment of international discussion until that happy moment when tired men ground their arms on bloody sod, the supreme issue will be not the making of war but the making of peace. And on the right settlement of this issue, I shall strive to bring to bear the principles which I have so inadequately outlined this morning, and those higher ideals whose day is yet to come, with every pound of spiritual pressure which I possess. It is my hope that in this work, I shall have your friendship, as I have had it without recall, so wonderfully in the past. But whether or no, this is my course, and along it I propose to sail.

For—

"on our brows we feel the breath
Of dawn, though in the night we wait!
An arrow is in the heart of Death,
A God is at the doors of Fate!
The Spirit that moved upon the Deep
Is moving through the minds of men:
The nations feel it (as they weep)
A change has touched their dreams again.

"Have ye not heard, tho' darkness reigns,
A people's voice across the gloom,
A distant thunder of rending chains,
And nations rising from the tomb?
Then—if you will—uplift your word
Of cynic wisdom, till night fail,
Tell us He came to bring a sword,
Spit poison in the Holy Grail.

"Say that we dream? Our dreams have woven
Truths that out-face the burning sun:
The lightings, that we dreamed, have cloven
Time, space, and linked all lands in one. . . .
Year after year, age after age
Has handed down, thro' fool and child,
For earth's diviner heritage
The dreams wherein old wisdom smiled.

"Dreams are they? But ye cannot stay them,
Or thrust the dawn back for one hour!

Truth, Love and Justice, if ye slay them,
Return with more than earthly power:
Strive, if ye will, to seal the fountains
That send the Spring thro' leaf and spray,
Drive back the sun from eastern mountains,
Then—bid this mightier movement stay.

"It is the Dawn! The Dawn! The nations
From East to West have heard a cry—
Through all earth's blood-red generations
By hate and slaughter climbed thus high.
Here—on this height—still to aspire,
One only path remains untrod,
One path of love and peace climbs higher.
Make straight that highway for our God."

An Ordinary Telephone Reaches a Moving Train

Telephonic communication with a moving train is now an accomplished fact. Such is the interesting announcement in *Railway and Locomotive Engineering,* following a series of severe tests of a new invention, made by the Canadian Government, whereby communication has been readily and surely established between a train dispatcher's office and a moving train miles away from headquarters. This speaking, however is not a transmission of voice but of minute fluctuations in a current of electricity caused by the vibrations of the small telephone diaphragm found in both receiver and sender of an ordinary telephone outfit.

The transmission through the telephone, over the wire, along the track and through the receiver is electrical, and at the almost infinite pace at which electricity travels, all things to it are stationary. Imagine a train bowling briskly along at thirty miles an hour, under the power of steam and steel, and suddenly overtaken by a force whose prodigious velocity is 186,000 miles a second. Electricity, if it were sentient, would not know that the train was in motion, just as a bullet with 3,000 feet muzzle velocity would treat a man slowly walking as if he was stationary.

Not only is the startling statement made but it has been verified that communication is possible to establish between a moving train and any city telephone service. Furthermore:

The material used is not costly, being standard goods found in any well-equipped electrical supply-house and it is most easily applicable. Telephone wires are attached to the front and rear trucks of any form of cars now in use on the various railroads. The wires are attached to the engine and to the tender. The voice-transmission takes place through the wheels and down to the rails, where it runs along and is picked up by the engineer, conductor, or dispatcher, whichever party the signal indicates the message is for.

An added feature of the invention, the engineering journal points out, is based upon the block-signal system, which divides the track into sections, so that each section can be reached separately. In this country an accident might destroy a section or a "block," but the block on each side of the multilated one could be reached by telephone, and a train in front or behind the wreck could be spoken to as if nothing had happened. This feature, it is emphasized, may be of priceless value in France, where the United States Government has many hundred miles of railway behind the Allied line.

Current Opinion.

If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away.—*Thoreau.*

The Will to Serve

It was only a few days since I heard a teacher of the philosophy of religion identify freedom and democracy. Without the principle of service neither religion nor democracy is complete. To identify freedom with democracy leaves us with nothing but individualism. The elimination of the principle of service from the religion and democracy of the Western world has resulted in the spirit of selfish pietism in religion, of cut-throat competition in industry and of destructive nationalism in government that has finally involved the world in the welter of this war. Without service liberalism in religion becomes just as sterile as the emotional self-seeking of evangelicalism. It may seek fellowship, but without yielding to the law of service, fellowship becomes a mere platonic affection, a vague and ineffective sentiment.

The task of religion in democracy is to generate the will to serve, for the highest freedom for the individual is the freedom to serve, and one's own personal religious experience is only complete, or, rather, it has only reached its final stage of development when the yoke of service with its burden is undertaken. But it will be remembered that when Jesus was trying, after three years of preaching, to make that plain to His disciples, He faced a condition which led Him to point out that they were to endeavor to put the principle of service into effect in a world which was organized around a contrary principle. He pointed out that the Gentiles had their lords and rulers, who had dominion over them. "Ye shall not be as the Gentiles," He said, "but whoever would be greatest among you, let him be the servant of all."

And there lies the conflict. There is brought to light the fact that all the civilizations of this world, including that in which we now live, whatever may have been their form of political control, have been organized around the will to power. The right of the strong man to rule has been the essential organizing principle.

But in the community life that is to express the religion which Jesus taught, the religion which was the culmination of the teaching of the old Hebrew prophets, there is to be this change in organization—the central power is to be the will to serve. Those who endeavor to do that in this age find not simply that the world is organized on a different principle, but they find that the will to power has been strengthened by an intellectual discipline, by a philosophy which has intrenched itself not simply in one nation, but which has been taught in the universities of all the nations. They find that the will to power has been so strengthened in the practical world that it has been able to reward the men who have expressed it with the richest prizes, not simply in the state but in the economic life. High office and big fortunes have been the reward of the will to power, and for the will to serve there has been little offered except that which Jesus had to offer His followers when, seeking a throne, He could give them nothing but a cross.

Therefore, if religion would be effective it must meet this intellectual culture and this practical discipline of the will to power with an equally effective mental discipline and practical cultivation of the will to serve.

Not long since I heard one of the greatest teachers and investigators of church history that this country has produced, speaking on "The Unfinished Reforma-

tion," declare that the great task which lay before the churches now to complete the Reformation was to develop the technique of service. But there is something more than a technique to be developed; there needs also to be developed a propaganda of intellectual discipline, a teaching of the principle of service and of its application. And we might as well begin in the church.

If religion is going to require for its fulfilment that the whole of society be organized around the will to serve, of necessity the church as a social group, one member of the social organism, must itself manifest that principle. The will to serve must be the controlling principle of its own life. About the church there must be no shadow of a suspicion of self-seeking. It must not be an organization living off the community, in any sense. Its motive before the community must not even appear to be simply the seeking of members or of income. It must be a group which is recognized by the community as existing simply to serve, willing, if need be, to lose its own life in its quest for religion and democracy; willing to meet all opposition, seeking only to minister to all the needs of all the people in the community.

Only so can the church today find authority, because authority today rests entirely upon the democratic basis of service rendered. The church can never sustain authority today on the external principle of king or pope. When the church begins to seek an authority based only on service, then the church will begin to reveal to the world a God adequate for democracy, and if we are going to develop a world-wide democracy we must needs have an interpretation of God that is adequate for such a condition of world life.

Under the stress and strain of the war even Mr. Wells must needs get himself a god, but when he gets his god, lo and behold, his god is a king, and he conceives and accepts a mediæval theology. This may well make us consider that our concept of God has been worked out in an aristocratic state of society. It remains to develop a god whom democracy can fellowship with—a workingman's god, if you please—one with whom we may indeed have communion as we work with him in the service of mankind.

Then we have the task before us of demanding and securing that the world of work, this bread-and-butter business, this industrial process of modern society, be organized around the will to serve, for there, of course, is the last intrenchment of the will to power. After you have overthrown autocracy in the form of a military caste, you still have left that same old principle dug deep into the conflict of the economic life. Here you have the will to power no longer grasping a throne, but grasping economic control, and able under the law of profit to secure and enforce it.

It seeks not merely gain in the sense of the piling up of goods, but it seeks the control which success in that process gives. Instead of a feudal military aristocacy intrenched in and sustained by land ownership, the will to power today builds up by fortunes and by economic control a plutocratic group of special privilege, with special opportunity for culture and for luxury. As a counterpart of that there grows at the other end of society a dependent group denied the privileges and sometimes the decent necessities of life, and in between a middle class, thwarted and baffled in its longings and aspirations, denied full opportunity for its development.

When you come to get the facts behind the recent denials of free speech and mob terrorisms of this country you find that the dominant motive is not political, it is industrial. It is an attempt to defeat any rebellion against the principle of autocracy in the economic world.

We are faced, then, with the necessity of demanding and securing that the state be organized around the will to serve. At once we are confronted by our nationalistic states, holding on fast to the principle of absolute sovereignty, willing to yield nothing of it. When we begin to talk about making the world safe for democracy, what do we mean? Do we mean simply the old principles of States' rights carried over into the international field? Do we mean to propose presently to sign a paper contract which will give the right of free action and free development to the smaller states, which will give people everywhere the right to walk to the ballot box once in so often and choose their rulers even as we do? And then do we mean that these states, being free, shall simply be left with no obligation of service to the common life, each securely intrenched in its absolute sovereignty? Because if we do mean nothing but that, all that we have done is to increase the complication and the antagonism in the international field by multiplying the sovereign units and the possible causes of conflict between them.

Here lie the supreme challenge and the supreme opportunity for religion. If American resources, economic and military, are to have the balance of power in this conflict, are the religious resources of America to be cast into the scale? Are they to have any decisive voice in the issue of this struggle? Is the United States, coming for the first time into the fellowship of the nations, getting unto itself great military power, developing great economic strength—is the United States to seek mastery of service?

The mere fact of political democracy has not saved any people yet from economic imperialism in international relations. Read the story of diplomacy in Europe for the last ten years and ask what France did in Morocco and what England did in Persia, and then see if the mere fact of political democracy means the will to serve in international relations. And unless the United States becomes dominated by the will to serve, her entrance into the family of nations as a force of supreme strength simply means another great menace to the future peace of the world. Is the United States to come into the international sphere not as one seeking power, not as one seeking economic control, but as the suffering servant among the nations, willing to pay the price to the uttermost to lead the peoples of the earth into a fellowship of co-operative service?

That is the question for religion in this country to answer. —*Harry F. Ward.*

The Christian Century.

Oh, my friends, there are resources in us on which we have not drawn. There are men who rise refreshed on hearing a threat; men to whom a crisis that paralyses the majority . . . . comes graceful and beloved as a bride.—*Emerson.*

THE FIELD

"The World is my country, to do Good is my Religion"

ABRAHAM LINCOLN CENTRE.

The Lincoln Centre Fellowship held its first meeting of the season on Wednesday night of last week, with an attendance of about eighty. The new presidents, Mrs. John C. Bley and Mr. David Lofts presided. Dean Myra S. Reynolds, of the University of Chicago, who was to speak on "The Poetry in Common Life," was ill and unable to be present. Her place was taken at the last moment by Prof. George Burman Foster who spoke of the poetry of democracy as differing in form and content from the poetry of autocracy and theocracy. The latter was concerned with the valorous deeds of gods and heroes, kings and knights, reflecting the social order in which it flourished while the poetry of democracy refuses to let form interfere with the expression of truth, and seeks to find beauty and poetry in common events, average people, every day environment. Dr. Foster urged the need also of a democracy of experiences, which should refuse to consider some experiences good and others bad, some spiritual and others natural, some high and others low, but should frankly recognize the value of all experience which contributes to human growth.

In closing, Dr. Foster spoke of the world democracy which is now being striven for, one aim of which is to put an end to war, and said that this must be done by a change in individual and national character, a development of that self-control which will glory in the conquering of self and substitute love and co-operation and brotherhood for discord and strife and greed.

The Tuesday Class had as its luncheon guest last week Alderman Schwartz, who explained to the class the new traction ordinance to be voted upon by both men and women at the next election. Mr. Schwartz traced the growth of Chicago's traction problem from the time when Chicago's streets in fact as in theory belonged to all her citizens equally, down through the various traction deals, the granting of franchises to traction companies, the corruption of city and state governments, the efforts to make money for a few out of the necessity of the many, to the present ordinance which creates a supposedly impartial trusteeship the members of which are to be the president of each of the present traction companies, two bank presidents and others equally allied with the side of the companies rather than with the people. For this reason and also because the present ordinance proposes to hand to the companies as a gift a much larger percentage of profits than the contracts still in force permit, Mr. Schwartz declared himself opposed to the proposed ordinance, as well as because he believes in the public ownership of public utilities.

At last Tuesday's meeting of the Class, Prof. Breasted of the University of Chicago gave an illuminating lecture, as he alone can give, on the Pyramids, illustrated by lantern slides. Q.

The Rev. Clay MacCauley, who has worked in the Unitarian cause in Japan for nearly thirty years, was the recipient of a remarkable manifestation of esteem on the attainment of his seventy-fifth birthday in May. A banquet given at Tokyo in his honor was attended by a hundred and fifty persons prominent in literary, political, social, and religious circles, including university professors, nobles and clerical and lay representatives of Episcopal, Congregational, Methodist, Baptist, Roman Catholic, Universalist, and other Christian bodies, beside his Unitarian friends. There were also present Shinto, Buddhist, and Confucian representatives. Cordial letters were received from the Anglican bishop and the head of the orthodox missions; and the Emperor himself sent Dr. MacCauley the decoration of "The Sacred Treasure" (third class), an honor rarely bestowed on foreigners not of official rank. The newspapers gave large space to the event, and wrote in terms of warm appreciation of Dr. MacCauley's long service in uplifting the life of the whole community.

The Inquirer, Aug. 17, 1918.

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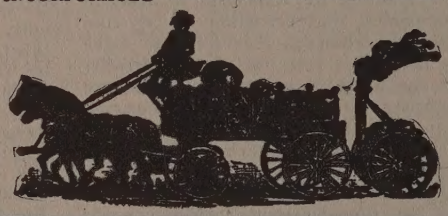

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